

UNITY

Freedom, Fellowship and Character in Religion

An Advocate of Universal Religion and a Co-worker with all Free Churches.

Seventeenth Year.

Chicago, February 7, 1895.

Number 50.

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Editorial

The world owes all its onward impulses to men ill at ease. The happy man inevitably confines himself within ancient limits.

—Nathaniel Hawthorne.

ALAS for the home, the college or the church that puts skill of mind or skill of hand at the disposal of any human soul, but fails at the same time to give a conscience to administer the same. Beware of privileges, opportunities or powers unless you have a conscience equal to the administering of the same.

AS MIGHT be expected, Rev. N. D. Hillis, who has taken the place vacated by the lamented Professor Swing, finds already the thorny path of the reformer. The daily papers tell us that he is visited with numerous letters of protest from Presbyterian ministers who are calling him to account. One of these letters was given to the public in a recent daily paper. Perhaps our good brother has undertaken the impossible, *viz.*, to preach an open gospel to an open church and still retain a consistent fellowship in the Presbyterian church. But he is not alone in trying this gospel. The outcome may be distant in time but the nature of it is not hard to predict.

THERE is much talk of the church of the future, but in the main it is shallow talk. The church of the future comes only as the church of history came, by sacrifice, by profound faith. When we who boast of a liberal gospel shall have such living faith in this gospel, such a hold on our future as the old cathedral and monastery builders had on theirs, when we shall build our very kitchens "to the glory of God," build them so they stand the shock of centuries, then we may hope to become a power over men's lives; then indeed we shall become the Catholic church and our altars will become the consecrated shrines of posterity. Not that our faith must be manifested in architectural energy, but in sacrifice, devotion, zeal and trust, which, once embodied in architecture, must begin to embody itself now in humanitarian interests and enterprises. Let us lay the foundations of world-wide publishing schemes, age-long educational plans, and race-shaping propaganda in the name of liberty and love.

THE SCHOOL OF APPLIED ETHICS, which, with its three departments, Ethics, History of Religions, and Economics, under the direction, respectively, of Dr. Felix Adler, of New

York, Prof. C. H. Toy, of Harvard, and Prof. H. C. Adams, of the University of Michigan, has done such excellent work during its three summer sessions at Plymouth, has this year undertaken a winter course of eighteen lectures and conferences on "social problems of the day with special reference to labor questions, to be considered from the standpoints of ethics, economics, politics, education and religion," to be given under the auspices of Columbia University at the national capitol, beginning February 13 and ending March 28. Programs and full particulars may be obtained from the secretary, S. Burns Weston, 1305 Arch street, Philadelphia, or from Robert H. Martin, Columbia University, Washington, D. C. The program is a rich one whether considered from the standpoint of subjects or from that of the men who are to conduct the discussions, and UNITY considers it a privilege to call attention to it.

THE ASSISTANT EDITOR of UNITY confesses that he sometimes takes advantage of his position to utter a personal word which may or may not have the concurrence of his superior. On the present occasion he feels that he can afford to face whatever consequences may follow because he knows that his superior, being an honest man, and having delivered "A Temperance Lesson from Glastonbury" to the congregation it is his first duty to serve, cannot now turn around and say that the story he then told does not contain a sermon worthy of a wide hearing, since by telling it Sunday morning he has shown that he himself thinks it does contain such a sermon. As a matter of fact, in that lecture, Mr. Jones with great artistic skill spread before us a picture of unusual beauty, told us a story full of humor, and withal gave us a temperance sermon stronger, more wholesome, more impressive than one is often privileged to hear. It ought to be widely delivered as a temperance lecture, and the assistant editor of UNITY feels bound to let the friends of temperance know that there is such a lecture.

The Dollar Chance.

THREE weeks more and our good friends must establish relations with us at the rate of two dollars a year. We shall strive hard to make our paper worth that money. We are not wanting in assurances that it has been all along worth more money than we have asked, but still we are glad to remind our friends that here is a chance for them to save a dollar or, what is better, to spend a dollar for their friend. Up to the first of March, two

IMPORTANT NOTICE.

Commencing with the first issue in March, 1895, UNITY will be enlarged by the addition of more pages. At the same time the subscription price will be increased to

\$2.00 Per Year.

Any subscriber who has paid beyond March 1, can have his subscription extended ONE YEAR from the present date of his subscription, by remitting ONE DOLLAR before March 1st. The time up to which payment has been made may be noted on the small yellow mailing slip pasted on each paper.

All renewals after March 1st will be at the increased rate.

New Subscriptions

sent in before March 1st will be accepted at the present subscription price, *viz.*, \$1.00 per year, payable in advance.



dollars will bring UNITY to you and another; after that it will only bring it to yourself.

In another column will be found the proceedings of the Executive Committee of the Liberal Congress, held on the 29th ult. This report will show that we mean to continue the campaign with more vigor and greater hope than ever before. The regret of many friends whose goodwill and co-operation we prize, that the Congress is going to try and do something else than talk, is more than balanced by the evidence that comes from so many sources that the time for work is come. The noblest words deliberately uttered as a substitute for effort, or when spoken by those that are not prepared to live up to their own words, bring a sickening sense of weakness and unreality. Notwithstanding the low thermometer, our editorial courage stands above zero a good way. We have been testing our word. Within the last few weeks the senior editor has spoken at Princeton, Elgin, and Rockford, Ill., Goodland, Ind., and Cedar Falls, Ia. In the latter place his topic was a literary one; in each of the former places he spoke on "The Parliament of Religions and What Next?" In all these places he met good Unitarian friends who believe that it is time to unite; loyal Universalists who are anxious and ready to put the universality to a test on this side of death; and the larger number of Independents who realize that independency loses its freedom when it refuses to strengthen itself by co-operation with spirits equally free and equally independent. In every place we found also loyal children of Israel, the heirs of the prophets, who are ready to share with the Gentile world their high doctrine and great faith, for which they have struggled and in which they have always had an undying hope.

Other invitations to lecture press the editor this week. He goes all the way to Marietta, O., with this word of an actual fellowship among those who believe in the church of humanity. Next Sunday he will speak at Freeport. Other engagements are pending, and other speakers are working in the same round. Many plans are pending, but the limits of the human voice are easily reached, the power of the human body has its limit. The printed page goes further with less expense. So we return with renewed love and strengthened purposes to the editorial task and ask the old friends of UNITY to prepare themselves for a new pull, a stronger pull and a pull altogether, when the new plans are ripened and we begin our eighteenth year on the first of March.

"Shore Acres" and the Future of Realism.

We earnestly advise our readers in this city, and those in other cities where the opportunity is theirs, to see Mr. James A. Herne's "Shore Acres," now being played at McVicker's Theater.

It is late to speak of the charm of the play and of the excellence of the acting of Mr. Herne, for they have already won their place in the first rank of modern dramatic art.

Yet we cannot refrain from expressing something of what it has suggested to us.

The play is noteworthy primarily as a noble attempt to combine that which is best in the realistic and the romantic school. Last August we quoted in these columns the words of a representative of the modern realistic school of literature, which seems to us so apposite, that we venture to repeat them. Said Mr. Hubert Crackanthorpe in *The Yellow Book*:—

Let our artistic objector but weary the world sufficiently with his despair concerning the permanence of the cheerlessness of modern realism, and some day a man will arise who will give us a study of human happiness as fine, as vital as anything we owe to Guy de Maupassant or to Ibsen. The man will have accomplished the infinitely difficult, and in admiration and in awe shall we bow down our heads before him.

The school against which realism is a protest sought to bring out a strong or beautiful idea or to entertain by vivid action, regardless of the truthfulness of the setting of the idea or the probability of the life so vigorously portrayed. But however full of life a single moment in a presentation of this kind may be, or however high the central idea, an artistic essay of this kind cannot but be unsatisfactory to the wise and misleading to the simple. To him who would, and in a measure does, view life whole, who feels the myriad relations of the human soul to all that goes to make up the universe, the pictured triumph or despair, the joy or sorrow, of an artificially isolated soul, or of one in unreal conditions, can have little meaning and little inspiration; and to a mind of this calibre the adventurous romance in which the experiences of fifty years and of a hundred lives are crowded into a year's life of hero and heroine, is simply monstrous. On the other hand, to the credulous and simple, who have not learned the infinite complexity of life, who think rather of lives than of life, the romance of adventure represents ideal life, and by comparison the real, healthful life of the normal man or woman seems but a poor, dull thing,—an existence to be worried through. Thus the richness of the life of the spirit comes to be overlooked in the admiration for the life of external action. And to such naive minds the romance of ideals is hardly less misleading than the romance of adventure. We need to remember that there is no such thing as abstract truth or courage, love or hate, right or wrong, ambition or sacrifice. There are particular representations which may be true or false; there are courageous actions, loving deeds, right courses of conduct; there are sacrifices which are ignoble and ambitions that are divine, as well as noble sacrifices and base ambitions. These may be portrayed, or at least may be suggested by delicate work; but we must beware how we abstract and idealize these qualities. The artist, all intent upon embodying Sacrifice or Ambition or Love, may present to his simple-minded admirer a monstrous being, no more human than the ape, or may hold up to admiration a case of sacrifice that is as false to morality as it is untrue to reality. Everything depends upon the actual conditions of the case. When these are unreal,

the hero's choice has neither moral value nor artistic beauty; and while the effect upon the simple-minded witness of such representations is from a moral standpoint either valueless or harmful it is more likely to degrade than to cultivate the artistic sense.

This the prophet of realism feels: entirely aside from any moral purpose or effect, art, he tells us, to be art, must be true. For many years now he has chanted his one refrain, "You must be true, you must be true!" and meanwhile he has given us much that is unwholesome and evil,—exceptional if not absolutely false. Yet his excuse is a good one. It is this: An idea will not make an artist, he must have the technical ability to present that idea truly. And so, he says, we must learn technique, we must be able to paint things truly, to represent their relations aright, or we cannot express true ideas. But he who would learn accuracy begins with easy rather than with difficult subjects; and *the ugly, being the imperfect, is more easily represented than the beautiful, the perfect*. The boy who is learning to draw takes as a subject the ugly, irregular face, that which approaches the caricature; for with a few careful lines he can represent it; but the beautiful face is his despair, he knows not how to represent that beauty, how to convey its charm. Only after months and years of faithful work upon ugly faces does he acquire that mastery over human features which enables him to understand and represent the details of the human countenance which in combinations produce beauty. So it is with our realists; for years they have been learning technique, by practicing upon ugly and morbid subjects; but now a generation is coming forward that has been brought up in this atmosphere of artistic accuracy, and now that truth to reality is becoming more and more a matter of course, we may hope that the lesson is well-nigh learned and that soon artists will turn from their exercises, their studies in ugliness and vice, and give us beauty once more, realistic beauty.

In "Shore Acres" Mr. Herne, both as playwright and as actor, shows himself a herald of the new day. He is minutely careful to set his play realistically; in some respects—in matters of detail—there has not been a more realistic play produced in America; but he strives also for moral beauty, and he secures it in high degree. The simplicity of the mild-mannered and tender-hearted old man is the natural expression of a heart full of love for those about him; there is underlying that simplicity and gentleness a strength which Mr. Herne leads all who witness the play to feel, whether they stop to think about it or not. It is the power of a noble life, the strength of a man who is at peace with himself. He who sees this play will feel that influence, and will be calmer and stronger for it.

F. W. S.

ANY subscriber or reader sending us three new subscriptions to this paper will receive a free copy for one year. For two new subscriptions, a free copy of the celebrated Aunt Babette Cook Book.

Contributed and Selected

The Two Foes.

In a great war for consecrated ground
 One who loved Christ and one who served Mahound
 Encountered madly, so that Christian knight
 And zealous Moslem fell in that fierce fight.
 Then, since so wildly they had waged the strife,
 Their anger scarce could pass with passing life,
 O'er their pale corpses hung their souls, yet wroth,
 Till a strong angel bent and raised them both.
 "What!" shrieked the pagan, "Wouldst thou bear my
 foe?"
 "In angel's arms shall a cursed heathen go?"
 Cried the proud knight. The radiant angel bent
 His stately head to hush their discontent,
 "Know, ye bewildered souls," he softly said,
 "All those who bravely battled, being dead,
 Praise God alike in one angelic host,
 Who to serve truth have counted life well lost;
 For men, midst whirling clouds of smoke and flame,
 God's shadow dimly see, and give it name;
 Some on Jehovah call, on Allah some,
 And some fight bravely, though their lips be dumb.
 Learn, faithful spirits, when the strife waxed hot,
 For the same God ye fought, yet knew it not;
 And, now the pangs of death are overpast
 The same wide haven shall hold ye both at last."

—Z. D. UNDERHILL, in *Harper's Weekly*.

Abraham Lincoln, the Highest Type
of an American.

BY FRANKLIN A. BECHER.

After the closing of the great Columbian Exposition, where people of all nations, from all countries, congregated to enter into friendly competition in all the various industries, sciences and arts, it is fitting and appropriate that we should compare and reflect upon the essential traits of the American character which are the result of our institutions and development. To accomplish this with any degree of accuracy, and to be as concise as possible, without portraying the whole development of the mental life of the nation, it will suffice to take the type of American citizenship which stands out boldly as the highest product of the nation's growth. History has shown that at periods there are statesmen who reflect the highest development and the ideals of the nation's characteristics. Abraham Lincoln was a type of this kind. In him were crystalized in perfect form all those American traits which distinguish our civilization from that of other nations. Abraham Lincoln was an American in the highest and fullest significance of the word.

In order to ascertain what these traits are, let us review in general the psychic life of nations. A nation, like an individual, has a psychic life, which is as varied in content and form as is the character of individuals. Though it is said generally that human nature is the same all over the world and the same under like conditions and circumstances, yet the mental life of every nation bears a stamp peculiar to itself. This psychic life consists of a series of dominating traits which form a nation's character. It is the peculiar development of these traits that unfolds the character of the particular nation and sets the ideal aim of the nation. The factors that condition the mental life are numerous and varied. Geographical location and climate not only have an influence upon the physical character, but they do not fail to leave their marks upon the psychical character of the nation.

Dr. Hall is right when he says: "Our country may be denominated the lightest in the world. The clearness of the atmosphere, the great number and (as compared with

corresponding climate in Europe) the length of sunny days here, the distinctness of distant outlines, the brilliancy of all nature's colors, from sky and foliage to complexions, have combined to develop an eye which is remarkably acute, quick and free from defects, and which, it has been argued with plausibility, has been an unusually dominant influence in the development of the American brain and character." The dryness and clearness of the atmosphere no doubt accelerate the action of our hearts, thereby affecting our entire nervous organism. This over-stimulation is productive of a restlessness which awakens self activity to a degree that is unknown elsewhere. Throughout our social, economic and political life this feeling of restlessness and self activity manifests itself. Naturally, this gives rise to extreme opposites in character, and develops particular traits in extreme directions. There may be for this reason a certain want of poise, yet in all this self activity there is displayed a cool collectiveness and calculating spirit remarkable to contemplate. Seldom, if ever, is impulsiveness the guiding spirit in the nation's actions.

A highly developed sense of greatness, of feeling, of wit; an undaunted courage, bordering almost upon recklessness; a generosity almost wasteful in kind; a ready execution; an impromptu practical judgment, wonderful in character, and a highly developed emotional nature,—are the essential traits that have sprung from this feeling of restlessness and self activity. All these traits were harmoniously blended in the life of Abraham Lincoln.

He was born and raised amid the western forests, where the tall pine grows high above its companions. Here he was destined to outgrow, intellectually, his associates, companions, neighbors, fellow citizens, and to become the nation's greatest citizen and statesman. Tall and slender, like the pine tree, he grew in stature. His appearance did not indicate great physical strength, yet he was a powerful man. His face was clear and expressive, thin, but not unduly so.

He was brought up in the hard school of experience where he soon learned that the essential qualities that led to independence were the ability to help one's self and to take care of one's self. His surroundings forced upon him the same experience and hardships that many of the statesmen in the early history of our country had to pass through. This training aided him much in after life to adjust harmoniously those extreme psychic traits that characterize our national character. The development of his self activity was tempered by an impromptu practical judgment which manifested itself at an early age. He displayed this judgment in all his actions; in his efforts to gratify his thirst for knowledge; in the selection of his books for study; in his efforts to transfer his thoughts in a concise and terse form to paper; in his efforts to make clear his thoughts in speaking by illustrating them with stories; in his efforts to protect the weak against the strong; in his courage in standing by his convictions when in the face of the pro-slavery sentiment of legislation he recorded his protest against a pro-slavery resolution; in his many deeds of charity; in deliberations with his cabinet; in the issuance of the Proclamation of Emancipation; in his direction of military operations and in directing the country's relations with foreign nations as evidenced by that marvelous famous dispatch. His diplomacy was not characterized by trickery and "braggardism" like that which has been manifest so often within recent years, but it bore the stamp of frankness and firmness.

His greatness lay in his simplicity. His perception was clear, his feeling sympathetic, his wit keen; his courage manifested itself in his intellectual honesty. His generosity of heart is expressed in his own beautiful words, "With malice toward none and charity for all." He knew no distinction between individuals. To him all men were created equal and he so treated them.

The key to the fact that all these qualities that characterize our nation were so evenly tempered in him, lies in his deep sense of responsibility, in which we Americans of the present day are somewhat deficient. Abraham Lincoln, like Kant, no doubt felt the sublimity of conscience, of which the latter said "Two things there are which, the oftener and the more steadfastly we consider them, fill the mind with an ever new and ever rising admiration and reverence,—the Starry Heaven above, the Moral Law within."

Our Debt to Orthodoxy.

BY REV. ROBERT HASSALL.

We give a single illustration.

On Oct. 7th, last, the Unitarian Society of Keokuk, Iowa, celebrated the forty-first anniversary of its existence. It was a memorable occasion. But history revealed the fact that, antagonistic as the society is at present to the theology of orthodoxy, it owed its very existence to the influence of the evangelical doctrines. Forty years ago a few strong-minded men who had listened for some time to the preaching of those doctrines had become outraged by their absurdity and cruelty. These men met together and discussed the matter among themselves and finally resolved to establish a Unitarian society. This was on a June morning, the history of the society tells us, after the men had been listening to a "grim and ghastly" sermon which closed with the hymn of Dr. Watts,—

"Plunged in a gulf of dark despair
 We wretched sinners lay."

"That sermon made the first Unitarian society of Keokuk." Such was the conclusion of the historian, R. B. Ogden.

Of course the organization of a liberal religious society in a purely evangelical community was a terrible shock to the prejudices of the religious portion of the town. It was understood that such a society would be a constant protest against the preaching of their most cherished doctrines, such as Trinity, Vicarious Atonement, Total Depravity and Endless Torments. And yet a remarkable fact in the history of this Keokuk Unitarian society is that it has had four ministers who came from the Evangelical ranks, *viz.* Leonard Whitney, Robert Hassall, John Effinger and Oscar Clute.

Under these circumstances, and considering what has been the effect of purely evangelical doctrines on the development of liberalism, it occurred to the writer that on the forty-first anniversary of the Keokuk Unitarian Society a resolution to this effect would be perfectly appropriate.

"Resolved, That on this forty-first anniversary of the Keokuk Unitarian Society we cheerfully recognize the valuable services which the Evangelical sects of the country are indirectly and unintentionally rendering to free thought and rational religion by their unscriptural and irrational and cruel doctrines—doctrines which they claim are essential parts of Christianity, but which are driving from their ranks good men and good women everywhere."

This resolution was not acted upon, because a large number from other societies were present and it was deemed untimely. But the historical sketch of this one Unitarian society is a fitting illustration of the debt we owe to orthodoxy.

rian society was a confirmation of the truth of every word of the resolution. Besides, to what is the world chiefly indebted for its grand movements towards free thought and a more rational as well as human religion? To the human mind, to the love of truth and the love of justice and goodness, you say. True, but was it not primarily the doctrines of evangelicism which outraged the love of truth and the sense of justice in man, which resulted in the existing rational protestantism the world over? I believe that the theology of the popular sects is today making more converts to a larger hope and a truer faith than all the liberal sects put together, and if these sects were swept from the face of the earth, their places would soon be filled again under other names by the unscriptural and irrational and cruel theology of orthodoxy.

The Union for Practical Progress.

BY MRS. ELLA REEVE WARE.

"The Union for Practical Progress" knows no class, creed, color or sex, but strives to unite all the moral forces of society in a continuous and systematic effort to make this world a better place to live in."

The lecturing and organizing tour of the national secretary of the Union, Rev. Harry C. Vrooman, has been successful. Many new local unions have been started through the west and south. Raymond, Mo., organized a society with thirty members. One good feature of this movement is the appointing of a library committee which asks from each member one book on reform or social questions. This committee takes charge of the books for the benefit of the members, also providing good papers and magazines. This is a good suggestion for unions in communities where there are no public libraries. A society in Toledo starts out with twenty members. Princeton, Ill., also formed a Union, after two evening meetings arranged for Mr. Vrooman's lectures. Dec. 21st, he spoke in Shreveport, from there going further south visiting towns and cities all through the south.

A new union recently organized at Appleton, Wis., has taken up the work of "Prison Reform." The inmates of the county jail have never been allowed to receive literature of any description. The union is making every effort to change this rule.

The subject for all unions to specially consider during the month of February is "Gambling." Articles are being written in leading periodicals directed against this great evil, ministers are asked to preach against it in all its forms. A brief bibliography of the subject is given in all circulars sent out.

A letter has been received from Hon. Case Broderick, by Prof. S. H. Woodbridge, of the Institute of Technology, Boston, who had been pushing the work of reforming the laws relating to gambling, in which Mr. Broderick says: "I intend to call up and press the Lottery Bill, much can be done by correspondence with members, especially with the members of the Committee on Rules.* If this committee would give us a rule, so that we could, after a reasonable time for discussion, bring the question to a vote, the bill can be passed through this Congress."

In looking over the progress made during the year of the existence of the union, it seems almost incredible that so much good work has been done, but the old, old proverb always holds good, that "in union there is strength," and by uniting the reform forces in concentrated action against some special evil, definite results follow.

*Committee on Rules: Chas. F. Crisp, Georgia; Thos. C. Catching, Miss.; Jos. H. Outhwaite, Ohio; Thos. B. Reed, Maine; J. C. Burrows, Michigan.

I used to think it was great to disregard happiness, to press to a high goal, careless, disdainful of it. But now I see that there is nothing so great as to be capable of happiness,—to pluck it out of each moment, and, whatever happens, to find that one can ride as gay and buoyant on the angry, menacing, tumultuous waves of life as on those that glide and glitter under a clear sky; that it is not defeat and wretchedness which come out of the storms of adversity, but strength and calmness.—*Anne Gilchrist.*

A Rime.

MARION LISLE.

Ah, wintry clime,
Impatient for the blossom-time,
Thou hangest all with feathery rime,
Like fairy wreaths of snow!
Morn flashes on the mystic scene
A royal splendor! Down between
The river banks, in golden sheen
The sunbeams flow!
But 'neath noon's genial glow
All passes to itself again.
—Praise God for this—and this! Amen

Church-Door Pulpit

Are Unitarian Missions a Failure?

EXTRACT FROM A SERMON BY REV. F. E. SOUTHWORTH, CALLED OUT BY AN ATTACK MADE BY DR. THOBURN AND PUBLISHED IN THE "DULUTH TRIBUNAL."

In the province of India where Dr. Thoburn himself preached for four years, his indictment of Unitarianism will carry greater weight. And in this case he was chosen a particularly convenient point of attack. For Mr. Dahl, the man whom he assails, is dead, and dead men tell no tales. He tells us that this man's life-time of service to India, bore no fruit, left not a single blossom to show that such a life had been. It is a statement that will come with something of a shock to those who had followed the work of Mr. Dahl in India during his long years of service, and who had come to love from afar that patient, gentle nature, for the work which they had believed him to be doing. Some of them had believed with the poet, that

"No life can be pure in its purpose and strong
in its strife,

And all life not be purer and stronger thereby."

And when the news was brought that that trustful soul had passed away, there came to them the feeling that though there might be no one to take up the special work he had been doing, and though no ecclesiastical edifice might rear its head aloft to show where he had labored, the Being without whom not a sparrow falleth to the ground, would not permit that life to have been lived in vain. And now we are told that all that labor in India was an utter failure. And Dr. Thoburn knows, for he preached his funeral sermon. And he tells us that when the orthodox missionary died across the way a magnificent temple was erected in his honor. I thought when I heard that comparison of two other men who had had a similar experience. One of them was a king of Caria who has gone down in history on account of the magnificence of the tomb which his wife built to his memory. That is the single thing which he is remembered for. And the tomb was so magnificent that since his time tombs of that character have been called mausoleums from his name, Mausolus. And yet what a worthless bauble, after all, a monument of that kind is! And was it worth

while to perpetuate the memory of that which was really not worth perpetuating? You will readily recall another man to whose memory no such tomb was ever erected. He was a preacher, but no church was ever built for him from which to proclaim his gospel. He came into the synagogues of his people and when they heard what he was saying they forcibly put him out, because his teaching was not orthodox. But he was content to preach to little groups of people who met him here and there, by ones, and twos, and threes, to discourse from the hillsides, or from a boat which lay upon the quiet surface of the lake, or to the group which sat about the hearthstone. He understood better than some of his recent professed followers, that the kingdom of God cometh not with violence, and that the signs of its coming are not the churches erected or the number of orthodox conversions which are proclaimed. He believed that the truth which he was teaching, was like leaven which by and bye, in God's good pleasure, would transform society. It was in his opinion like a grain of mustard seed, or the blade of corn to which finally there would be added the ear and later the full corn in the ear. And so, when his adherents fell away or his teaching did not meet with the expected response, he kept right on as he had begun, with full faith that it would come out right. But finally plots were made against his life. He was seized and scourged and crucified, and in this time of deepest humiliation there was not a single man among his friends who dared to take his part. The only ties by which he had attached these to himself were ties of love and sympathy. He had not even baptized them, having publicly declared on one occasion that he came not for that sort of thing. And now the time had come when he was in need of friends as he had never been in need before, and they all broke and fled and left him absolutely defenseless. And so he died there, and there was not even a compassionate Methodist missionary to read the burial service over his remains. Mausolus, king of Caria, resting in a tomb whose magnificence has been the wonder of the world; the man of Nazareth buried no one knows where, without even a rude headstone to mark his grave! And according to the criterion of Dr. Thoburn, the life of Mausolus was a brilliant success, the life of Jesus an utter and total failure. Is he willing to abide by the criterion which he has set up? Would he insist that there must have been something wrong with the theology of Jesus to account for his signal lack of success? Would he have said that there was the mark of Cain on his brow because he had failed to imbibe from the Methodist catechism all the truths of the universe? Christianity was not dead with Christ. His adherents were scattered. Not a single church edifice had arisen in his honor. But the leaven was working. God in his wise providence was raising up men who in due time would take up the work. There was in the city of Tarsus, in Asia Minor, a little, hot-headed man by the name of Saul, by occupation a tent-maker, a man who had never seen Jesus and who was at first bitterly opposed to his teachings, but who was destined to give those teachings a scope and permanence of which the men of his time had never dreamed. The period at which the external outlook for Christianity was the darkest was the period when its prospect was the brightest.

Unitarianism in India did not die with Mr. Dahl. "No good thing is failure; no evil thing success." Not one enlightening word which fell from his lips was spoken in vain. Not a single effort which he made to free a

mind from superstition or a life from vice was without its effect. A year ago at the World's Parliament of Religions there appeared a native Hindu, Mozoomdar by name, who had been known to Unitarians, and in whose work they had long been deeply interested. He spoke at the parliament on the Message of the Brahmo-Somaj, and held that vast audience spell-bound with his eloquence and deep spirituality while he unfolded to them the principles of this native Unitarian movement in India. As Paul took up the work of Jesus Christ and gave his teachings a universality which they would not have received without his help, so have these eloquent teachers of the Brahmo-Somaj in India taken up the work which American Unitarians may well leave in their hands. Mr. Mozoomdar and his colleagues, Nagarkar and the others, are today prosecuting their work with redoubled energy by means of money which Unitarians are generously contributing. The New York *Outlook*, a Congregational publication, in a recent issue described the Brahmo-Somaj as a Christian theism and Mr. Mozoomdar, its leader, as a man who was entirely Christian in his spirit. The same issue gives a long letter from him on Christian missionary work in India, a subject upon which Mr. Mozoomdar, as a teacher in Christian missions and as a man who has lived all his life in contact with Christian missionaries, was pre-eminently able to write. It is a matter of profound regret to him, as a believer in missions, that orthodox missions, as they have been carried on in India, have proved a practical failure. He takes pains to speak of the great educational value of these missions, but believes they have been operated in a way which is radically wrong. "They are maintained," he says, "not as a philanthropy, but to convert India; and in spite of the two millions and a half of native Christians, in spite of all the glowing reports and cheap vaporings of the paradisaical life of the converted heathen which one admires in the missionary journals, India is as far from receiving popular Christianity as the planet Mars. . . . The resistance in India is seldom as loud as the attack, and the shouting may attract the least stable elements of society, but that does not signify much in the conversion. . . . Mere muscular, or financial, or even dogmatic religion cannot make much headway in India. We need spiritual power, and ask you to send out men who have the largest measure of that power. . . . Why does it so seldom occur in the missionary reports," he goes on to say, "to state what spiritual or moral progress is observable in the vast community of native Christians? . . . What reforms do they initiate? What labors do they carry on? What advance do they make in the confidence of the great Hindu society? What contributions do they offer to the great world of Christian thought? . . . They learn what has been taught them; they preach the doctrines that have been prescribed for them; they imitate the ways of life that are laid before them, and thus they live and die, more as figures and ciphers in a statistical table than as living souls clothed in flesh and blood. I am grieved at the deplorable misdirection of their energy, for which the Christian missionary, and he alone, is responsible. It is the spirit of Christ's life that we demand in India—charity, temperance, wisdom, holiness, but they cram us with the sawdust of theology, and rule us with the iron rod of ecclesiasticism."

I have quoted from this letter of Mr. Mozoomdar not that I may throw discredit upon the missionaries as a body, for I would

give them every praise which is their due, but that I may show that it is no disgrace to the Unitarian church that it refuses to engage in the sort of work in which Christian missionaries have been engaged. It does not believe that the only avenue for missionary effort is that of cramming the helpless natives with the sawdust of theology and ruling them with the iron hand of ecclesiasticism. That method they have steadfastly believed is worse than no method at all.

Sermon Extracts.

THE FOUNDATION OF HUMAN HOPE. (Abstract of an address upon the text, "He that sat upon the throne said, Behold I make all things new!")—We escape the old in the new. Is the old undesirable, defective? In the new we escape it. If there be one at the center of all things whose method is ever to create the new, then one no less than Almighty God is the foundation of a world's hope and of hope for each individual life.

There are two methods of this new-making. The unfolding of man's nature and the unfolding of the world of nature.

With Lamarck the idea and law of evolution had its modern origin. This discovery transformed the world into a new one to human eyes; from a mechanism to a vast organized life. The universe grows. Nature grows, as man grows, as plants grow. Everything unfolds. Stars grow. Systems of planets and suns develop. There is no standing still with anything anywhere. In no two successive minutes, or seconds, is this universe or this earth exactly the same. This is the sublimest thought ever attained by the human mind and one that will be the most fertile in results.

Theologies grow, religions grow, and human society grows, evolves. Consequently all of these may outgrow and escape all past deficiencies, deformities and errors. They are all seen now in a remarkable epoch of this process.

There is a magnificent reason for this hope of the law of evolution. The great inworking divine life of unity in all nature, and in the universe in it. The moment that we admit that the universe is one organism, that it is a unit—as scientific men now hold—it philosophically necessitates that there will be no eternal contradictions. There will be only the temporary imperfections. This inworking unity of beautiful, divine and infinite life is the triumphant power of evolution's law. Natural law is not some blind, mechanical force. Natural laws are the outgoing forces of an infinite, intelligent and beneficent life.

There is a little bible, in substance and spirit just like the printed one, in every human soul. If God by creation has inwrought a bible in its essential elements into every man's structure, why is not a universal religion possible? Why should not the whole world of nature and man's nature be a part of sacred scripture if these are really God's own home, where he inhabits, speaks, sustains and manifests in a million ways his brilliant life and comforting presence.

Religion should be brought up to date. The creeds were made in substance when there were no such facilities of science and scholarship, or instruments and apparatus for investigation of nature, as we now have. —REV. A. N. ALCOTT, at Freeport, Ill.

THE SURE TEST. —We find out what is spiritually true—just as we determine what food is best for us—largely through experience. Just as there is no need to question or distrust the character of our food, when

our cheeks are growing ruddy with health and our muscles elastic with strength, so there is no need that we question the direction of our thought and action or doubt the approval and co-operation of Deity—when conscience and heart are growing clearer in insight and purer in purpose. In knowing ourselves aright and finding—to use an expressive phrase of Bartol's—"the right action of our faculties," we reach that union of humanity with divinity we most need to know about, for then we learn God's will respecting ourselves and realize the points of his co-operating grace.—ANON.

The Home

Helps to High Living.

Sun.—Feel that you are in a Father's world, and live in it with Him, frankly, in a free, natural spirit.

Mon.—You are tried alone—alone you must be sifted by the world.

Tues.—To live on your own convictions against the world is to overcome the world.

Wed.—Love trusts on—ever hopes and expects better things.

Thurs.—Come what may, hold fast to love.

Fri.—The Gospel principle begins from within and works outward.

Sat.—Everything in this world has its price, and the price buys that, not something else.

—F. W. Robertson.

Be Glad and Hopeful.

Though the winds blow cold and chilly,
Though the roses cease to bloom,
Though the trees stand bare and leafless,
And the earth is clothed in gloom,

Yet we need not hear the tempest,
And the storm we need not fear;
We can gather round the hearthstone,
Where the flame is bright and clear.

'T is the heart that gilds or darkens
All about life's onward way;
We can walk beneath the shadow,
Or within the light of day.

Let us then be glad and hopeful;
Let us take the harp of praise;
Let us see the bits of beauty,
Mingled with earth's dreary maze.

—Youth's Instructor.

The Tree that Wished for Other Leaves.

There stood a little tree in the woods. In good weather and bad weather from the bottom to the top it had needles in place of leaves. The needles pricked and the tree spoke.

"All my comrades have beautiful leaves and I have only needles. Nobody touches me. If I were allowed to have a wish I would wish for leaves of pure gold."

Now the night came and the tree slept. When it waked early it found itself with golden leaves.

"O how beautiful!" the tree said; "now I am proud; golden leaves has no other tree in the woods."

But as evening came a miser passed through the woods. He wore a long beard and carried a large bag. He saw the golden leaves, and, gathering them into his bag, went hurriedly away, leaving the empty tree behind. The tree spoke sorrowfully and sadly, mourning for the departed glory of its golden dress. "I am ashamed before the other trees; they have such beautiful foliage.

If I were allowed to have another wish I would wish for leaves of glass."

The tree slept again and waked early to find itself arrayed in leaves of fine glass. It was a beautiful sight. The tree said again:

"Now I am happy. No tree in the woods glistens as I do." Then came a fearful storm with a whirlwind. It passed through the other forest leaves until it came to the glass tree. Soon all the beautiful glass leaves lay broken upon the ground. The tree spoke mournfully:

"My leaves lie in the dust."

The other trees with the beautiful leaves were full of pity for her trouble. Again spoke the little tree:

"If I may be permitted to wish me something more I will wish for green leaves now."

Again the tree slept and waked and found its wish,—beautiful green leaves. The little tree laughed and said, "Now have I leaves like the others. I need not to be ashamed." A goat came looking for grass and herbs to nourish her young ones. She sees the fresh green leaves and wastes no time in asking questions. She devours it, leaf and branch. Then was the little tree again stripped of all its greenery. It said to itself:

"I want nothing—no colored leaves—no green nor red nor yellow. If I only had my old needles back I would never complain again." And the sorrowful little tree slept again and sorrowfully awaked. It looked about in the sunshine and it laughed and laughed and all the other trees joined in the laugh. But the little tree minded it not. Why is it that the little tree laughed so much and why do his comrades laugh? In one night all its needles had returned. Anyone can see that this is so. Go into the woods and see for yourself but do not touch it. Why not? It will prick you.—*Translated from a poem of Ruckert.*

The Sunday School

The Fifth Year of the Six Years' Course.

The Growth of Christianity.

BY REV. J. H. CROOKER.

Third Period: Christianity since the Reformation: A. D. 1517—A. D. 1789.

LESSON XXII.

The Liberation of the Gospel from King and Priest.

I. CHRISTIANITY AS A STATE RELIGION.

Jesus declared that his kingdom was not of this world. He probably meant that what he had in mind was a spiritual character rather than a political regime. He described the kingdom of heaven in terms of Inner Life. The gospel which he lived and taught was the Fatherhood of God and the Brotherhood of man. He affirmed that salvation is life in the spirit, spending itself in service: repentance its beginning, purity its condition, love its motive, growth its method, fruitfulness its test, peace its reward. It is not given as a privilege or monopoly to a few, but all are invited to share it on equal terms. To possess the kingdom of heaven nothing is needed except what the private heart can accomplish. No means need be used except the exercise of the powers belonging to man as a man,—inherent in him as a son of God. The one thing that Jesus most clearly and forcibly taught, what made his teaching *glad tidings*, was the great truth that no temple rite or priestly service is necessary to reach the fellowship and benediction of God. Let man open his heart in love, mercy and for-

givenness, and the Father will enter to heal and bless.

Jesus used no force to establish his gospel; he appealed solely to the love and reason of the individual. He asked no favor of kings to spread this *new life*; it would develop like leaven and triumph by its own inherent power. He sought no soldier to protect the truth from destruction; it was supreme because enthroned in the heart. He devised no political machinery to institute the kingdom among men; it was mightier than throne or temple. And yet, strange to say, out of his mere remark to Simon, whom he called a rock, that he would give to him the keys of the kingdom of heaven, his followers, some centuries after his time, built up the fabric of a vast priesthood, whose head, the pope, called on the rulers of men to do his bidding. All the evidence furnished by the New Testament on this subject shows that no such leadership was exercised by anyone in the primitive church. Surely Peter held no such position; and Paul, our best witness, makes it clear that no such policy was anywhere recognized.

Constantine, by his Edicts near the beginning of the fourth century, slipped the Christian church into the position of a *state religion* which the worship of the emperor had occupied. Within a few years after toleration was granted to them, Christians were using force to support their views and punishing as heretics those who held different beliefs. From the first there had been different parties, hurling *anathemas* back and forth, but no persecution for heresy until Christianity came itself to the throne. The church was first the ward, then the master, of the state. The interests of Christianity now became a subject of statecraft. The emperor decided what was the true faith, and he punished those who believed otherwise with banishment, confiscation or death. For more than a thousand years church and state were intimately united. Civil rulers busied themselves with religious matters; the clergy of the church performed judicial duties, and shaped the policies of the state. Every one felt that religion needed the support of the strong arm of the government, and that it was right to suppress unbelief by all the penalties used by the state against crime in general. This view is a working policy in Russia today; the Catholic occupies this ground in theory, if not in practice; and even many Protestants still feel that it is necessary to maintain Christianity as a state establishment.

II. RELIGION AS THE MONOPOLY OF A PRIESTHOOD.

We have seen how the church was made imperial under Leo I. in the fifth century, and papal under Hildebrand in the eleventh century. We have also seen that along with the growth of a hierarchy, *sacraments* became the only means of salvation. Priests were now the only mediators between man and God. They alone were capable of administering the sacraments, and securing for people pardon, peace and paradise. The gospel which had been presented as a way of life, open equally and freely to all, was set aside, and religion was put in the hands of a special class. The salvation offered by Jesus to every one upon the simple terms of repentance and righteousness, must now be secured from the priest through a mystical rite to which he alone could give access. The eternal life, which the Master described as within the reach of every returning prodigal, was made dependent upon participation in a church ceremony. The Heavenly Father, placed by Jesus close to every human heart that turns in love toward purity and

peace, was removed to a far distance, and no way of approach was left open to him except that over which the clergy stood guard. The Scriptures must not be read freely for increase of Inner Life. If studied at all, only what the church teaches must be found on the Biblical page. The reason must not explore nature; to have a new thought or make a discovery not laid down in the church creed made one a criminal, whose eyes must be plucked out or head cut off to protect the cause of religion! If the heart cried out for direct communion with the living God or sought in new ways to show pity for the Jew or mercy for the poor, some priest was sure to punish the deed of love as a sin against God.

Thus the gospel came under bondage to the state and then to the Roman hierarchy, which made a vassal of both statesman and philosopher. Belief was enforced as compulsory, and the avenues to God were closed to all except those who obeyed the priest and paid him tribute. A more unfortunate condition for religion could not have been devised. A greater perversion of the gospel of Jesus cannot possibly be imagined. What he made accessible to all, the church conditioned upon credulity and servility. The reason and love that he set free were put under deadening bonds. The Father whom he brought near was made difficult to approach. The simple pieties of the heart, in which he located Eternal Life, were supplanted by mystical rites, which the priest administered as the only means by which to reach heaven. The hierarchy had a monopoly of the bread of life, and this power was used most despotically.

A strong protest against all this arose in the south of France in the thirteenth century, but it was silenced by the tortures of the Inquisition. In the fourteenth century, Wiclif, and later, Huss, made earnest efforts to free the soul and liberate the gospel from these bonds. But the new life was smothered in blood. The next century saw an increasing degradation of the church on the one hand, and on the other the rise of a strong secular life. Then came the violent revolt against Rome under Luther, Zwingli and Calvin. The tremendous exertions of the Jesuits to stamp out the new faith were successful in many places; but the Protestant spirit took deep root in northern Germany, in parts of Switzerland, in Great Britain, the Netherlands and the Scandinavian countries. The Reformers did not achieve religious equality or make a free use of reason in religion. Few went so far as to advocate toleration. Fewer still saw the necessity of the separation of church and state. Nearly all believed in an *established* church, and freely called on the government to put down heresy by force.

But this much the Reformers accomplished: They secured the freedom of the people from Rome. They swept aside the priest and opened up a broad highway between the soul and God. They made it possible for the private individual to lay hold of God directly, to drink freely of the water of Eternal life. The pope had banished the gospel by asserting: Only those who come to me can be saved. And while each Reformer felt that his creed was the one way of life, he insisted that the soul can and must go directly to God for saving grace. This was not complete spiritual emancipation, but it took the gospel out of bondage; and it put the human soul where it could grow into perfect religious freedom.

III. FROM TOLERATION TO FREEDOM.

The great obstacle in the way of progress towards religious liberty was the feeling: I

alone have the absolute faith which saves the soul, and the state must enforce it. As long as people generally shared this feeling, the persecution of heretics seemed not only the proper but the merciful thing to do. A change of view at this point had to take place. Men must come to see: (1) That there is no such absolute faith which alone secures salvation. (2) That religion does not need the aid of the state to maintain itself. (3) That the human reason may safely be left free, for God himself abides in the rational soul. These seem like self-evident statements today, but it took many generations to work them into government policy and church order; and in a large part of Christendom they are not yet accepted as true.

To find one of the first men who did see these great truths, we have to go back to Marsilius of Padua, who, in 1324, published a book, *Defensor Pacis*, influential and epoch-making, in which he set church and state apart, holding that the state should have no religious functions and the priest no power in secular affairs. This was the prophecy of the modern secular state. It was much in the same line that Wiclif taught, a half century later, in his great book, *De Dominio Divino*. But these great seed truths took root very slowly. Finally, in the space of a little over fifty years, in the sixteenth century, some great events for freedom occurred. Luther's heroism broke the chains of Romish superstition though he failed to make reason free and the gospel independent of the state. But Zwingli came with a more rational spirit; and in England Thomas More made, in *Utopia*, a plea for religious toleration, which, as statesman, he did not practice. Then Castellio, who looked on in sorrow as Calvin burned Servetus at Geneva in 1553, raised his voice in clear and earnest denunciations of such persecutions for opinion's sake, and advocated the widest liberty of belief for all. About a dozen years later, William of Orange in the Netherlands tried hard to put the theory into practice as a state policy. In Poland, a dozen years still later, the broad-minded Socinus was preaching and practicing this glorious doctrine of freedom in religious belief. In 1568, Sigismund went far beyond his age in an act granting religious freedom to Hungary. Then soon after (1598), in France, came the "Edict of Nantes," which gave liberty of conscience, but not universal freedom of worship.

All through the sixteenth century, Catholics and Protestants were cruelly persecuting each other. Parties within the Romish church and Protestant sects without were doing the same to each other. The story is long and indescribably mournful and horrible. Something was here and there gained for toleration, but the one great truth that would stop the bloodshed had not been established: That the state cease to undertake to regulate the religious opinions of the people. But a beginning in this direction was made by Robert Browne in 1584 by his little pamphlet, "True and False Declaration," in which he argued that church and state be separated for the good of both gospel and commonwealth. Here was a view of religion and the church which took the gospel out of bondage to both priest and politician, and retired the state from all attempts to coerce its citizens in matters of belief.

This was the first of what may be called the "Ten Great Words" for religious equality. In 1610, John Robinson, followed with his "Justification of Separation," arguing the case more in detail than Browne. Roger Williams, in 1644, put into print in "The Bloody Tenent of Persecution," the doctrine of the non-interference of the state in religion which he had been preaching for ten years. Soon

(1647) Jeremy Taylor followed with a similar plea in "The Liberty of Prophesying,"—a plea for a free preacher in a free pulpit. In those days of great things in England for human rights, Cromwell took advanced ground for a free press and a free religious opinion. John Milton, in 1659, carried forward the cause of freedom, which he had long been advocating, in his work on "Civil Power in Ecclesiastical Causes." A dozen years later, William Penn said a needed word in defence of the Friends in "Liberty of Conscience." Then John Locke rounded out this generation of agitation in his "Letters on Toleration" (1689). Nearly a century later we come upon the three giants in this cause of human freedom. Voltaire's intense hatred of bigotry and oppression flashed forth in 1762 in his "Treatise on Toleration." Lessing, in 1779, published the noblest words of all: "Nathan the Wise." And while our Federal Constitution was being framed, the great scientist, Joseph Priestly, penned his "Letter to William Pitt on Toleration." These are the chief literary expressions of that conviction, which finally grew to mastery, that church and state must be separate, and that all men must be left free to form and enjoy their own religious beliefs.

It remains to note a few of the most important steps in the progress towards freedom in religion. By the Treaty of Westphalia (1648), at the close of the Thirty Years' War, it was enacted that Catholics, Lutherans and the Reformed (Calvinists) should enjoy the same civil and political rights in Germany. Just before this, Roger Williams had made religious equality a part of the constitution of Rhode Island. The English Revolution of 1689, with its "Act of Toleration," secured freedom of religious opinion but not equal rights for all in religion. A century later, the Constitution of the United States (with its amendments) created a purely secular nation,—we have not always been true to our ideal,—where the churches are left to win their way on their own merits, and where all forms of religious opinion are not only tolerated but treated as equal before the law. This was largely due to the influence of Franklin and Jefferson. Germany in 1849, and Italy about the same time, gave wider application to the principles of religious liberty. In England during the present century religious disabilities have been successively removed from Catholics, Jews, Unitarians and Atheists. The fact that Dissenters were not admitted to the great English universities until a few years ago shows how slowly the human mind has come to a realization of what is just in these matters.

IV. THE FELLOWSHIP OF LOVE.

The story of the growth of religious freedom is the history of the victory of what is divinest in man. It has been a gradual progress, carried forward in tears, blood, and heartaches, and won by great heroism and consecration. The first victory was freedom from Rome, that the soul might go directly to God for divine inspiration and fatherly love. The next position to be won was toleration for those outside the established church. Then a complete or partial separation of church and state put a stop to the punishment of heresy as a crime. Here and there, equality before the law for all forms of religious faith has been achieved; and in this forward step our own nation has led the way. This means the liberation of the gospel from king and priest and the emancipation of the soul from all coercion in matters of religion. We see that the gospel does not need government support. Religion is strongest when left to make its

own way. Reverence is deepest, where reason is freest.

But there is something better than even religious equality. Freedom from outward restraints is good. Freedom to grow in religion as in everything else, the expectation of spiritual progress (the inspiring plea of Channing), is still better. But the best is the universal fellowship that comes from the sincere and hearty appreciation of the good, the true, the beautiful in all religious efforts and aspirations. There is something better than toleration: it is religious sympathy. There is something better than freedom: it is co-operation in love with all for the common good. At last we shall have the gospel of Jesus, not only liberated from king and priest, but enriched by Science, Democracy and Education. A free soul in a free church in a free state!

See Allen, "Christian History," vol. III., chaps. VII.-IX., for a general survey of this field; Schaff, "Progress of Religious Freedom," is a brief but admirable sketch, illustrated by epoch-making documents; Lecky, "Rationalism," chap. IV., traces the steps by which persecution has been nearly brought to an end; Motley, "Dutch Republic," vol. II., pp. 368-490, describes what was done for religious freedom by William of Orange and others; Beard, "The Reformation," chap. V., traces the increasing use of reason in religion; Herford, "Story of Religion in England," chaps. XXIX., XXXVII., gives the story of religious liberty in Great Britain; Stephen, "English Thought in the Eighteenth Century," may be consulted to advantage; Bluntschli, "Modern State," book I., chaps. V., VI., discusses briefly but wisely the relation of church and state; Channing, "Spiritual Freedom," Mill, "Essay on Liberty," and Brooks, "Tolerance," are brief but powerful words on this subject.

QUESTIONS ON LESSON XXII.

1. *Christianity as a State Religion.*—Is Christianity the religion of Christ? What was the "kingdom of heaven" as Jesus meant it? And "salvation"? And "glad tidings"? How did he expect these ideas to spread?—Yet what word of his was misused to establish the very opposite ideas? How came the Christian martyrs to so quickly change to persecutors? What is a State Religion? Russia, England, both have one,—but with what difference?

2. *Religion a Monopoly.*—With Priests sole agents of salvation, and Sacraments sole means, what became of Jesus's religion (God, salvation, Bible, reason) in the Middle Ages? The price of a new thought, new pity, under the Priests' monopoly?—Trace the rising protest (four centuries) against this monopoly. At what four points did the Reformers stop short on the road to free religion? But what did they achieve?

3. *From Toleration to Freedom.*—What makes the story of the Reformation century so "horrible"? Three truths men have to learn before religious liberty can come,—what are they?—"The Apostles' glorious company!" See how each country furnishes its early apostle of religious liberty,—Italy; England, Switzerland, England again, France, Italy again. And then (next two centuries) the "Ten Great Words" for religious equality,—how many of these by Englishmen? How many by men connected with American history? The great French champion of toleration? The great German? (Better read his "Nathan.")

What two countries became the earliest homes of religious liberty? When, and how, did France reach partial toleration? And Germany? And England? What remains for England still to do? And how did the United States secure religious freedom? The two men we chiefly thank for it? Which colony, or colonies, were founded on this principle? Under our State laws is religious freedom perfect?

4. *The Fellowship of Love.*—The title of this lesson? Name the four steps in history that lead up to this title? What is any freedom for? Is religion strongest, reverence deepest, where reason is freest? What thing better than itself is freedom in religion sure to lead to? Will Jesus's gospel be outgrown, or be fulfilled, by the Christianity-to-be? What is the subject of the two and twenty lessons we have now finished? Learn by heart the closing sentence as a watch-word: Do you see the "fellowship of love" in it?

Important Notice.

Commencing with the first issue in March, 1895, UNITY will be enlarged by the addition of more pages. At the same time the subscription price will be increased to \$2 per year. Any subscriber who has paid in advance can have his subscription extended ONE YEAR from the present date, by remitting ONE DOLLAR before March 1st. The time up to which payment has been made may be noted on the small yellow mailing slip pasted on each paper. All renewals after March 1st will be at the increased rate. New subscriptions sent in before March 1st will be accepted at the present subscription price, viz., \$1 per year, payable in advance.

UNITY

A Journal of Religion.

Non-Sectarian Liberal Constructive

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Published Weekly, \$1.00 per Year, 5 cents per copy.

PUBLISHED FOR
THE UNITY PUBLISHING COMPANY,

BY
BLOCH & NEWMAN.

Office, 175 Dearborn Street, Chicago.

Remittances should be made payable to Bloch & Newman, and should be by express money order, post-office money order, draft check on Chicago bank or registered letter.

Discontinuances.—Subscribers wishing UNITY stopped at the expiration of their subscriptions should notify us to that effect; other wise we shall consider it their wish to have it continued.

Changes of Address.—When a change of address is desired, both the new and the old address must be given and notice sent one week before the change is desired.

Business Letters should be addressed to UNITY PUBLISHING COMPANY, No. 175 Dearborn St., Chicago, Ill.

Entered as Second Class Matter at the Chicago Post-office.

Notes from the Field

Meeting of the Executive Committee* of the American Congress of Liberal Religious Societies.
JANUARY 29, 1895.

By invitation the local members of the standing Missionary and Publication Committees met with the Executive Committee. The meeting was called to order at 10:30 A. M., the following members present: F. E. Dewhurst, A. W. Gould, H. R. Whitmore, W. L. Sheldon, Caroline J. Bartlett, Mrs. Henry Solomon, Joseph Stolz, B. F. Underwood, Hiram W. Thomas and Jenkin Lloyd Jones; the president, Mr. Thomas, in the chair.

The report of the last meeting, submitted as printed in UNITY and the *Non-Sectarian*, adopted without reading.

The resignations of Rev. J. H. Acton and Mr. M. M. Mangasarian on the Missionary Committee were presented and accepted. Rev. J. L. Duncan of Streator was elected to fill the vacancy caused by the resignation of the first, and Miss Juniata Stafford the vacancy caused by the resignation of the second.

The business concerning the next annual meeting was then taken up and discussed. While no definite action could be taken on account of uncompleted correspondence with the members from the east, it was the opinion of the members present that unless peculiar inducements were offered by Boston or New York, the Congress would be most strengthened by another vigorous meeting in Chicago, thus firmly establishing its life here. It can then effectively go about. The matter was finally referred by vote to the Chicago contingent of the Executive Committee with instruction to decide as soon as possible.

Letters were read from Director Clara Conway of Memphis, concerning a possible Congress for the south held in that city. The board instructed the secretary to convey Miss Conway its readiness to co-operate and to

pledge a full attendance from its members. A letter was also read from Mrs. Sophie Gibb, of Dubuque, Ia., setting forth the possibility of a People's church in that city, which led to a general discussion of our province. The committee again reiterated its purpose not to interfere with any existing organizations, but it also decided that it could not rightfully refuse co-operation and cease from activity in fields not occupied. In this connection a communication was read from the Unitarian ministers of Iowa and the president of the Universalist Society, deprecating activities that might interfere with or absorb existing organizations. The president was instructed to reply to the same.

Reports of work done in the lecture field, at Freeport and other missionary points were rendered. At 12:30 P. M. the committee adjourned for dinner, at 2 P. M. it reassembled and the question of publications referred to the committee by the general Board of Publications was taken up and discussed throughout the afternoon, with the final result that, after full discussion, the following resolutions were adopted:

Resolved, That it is the sense of this committee that a Publication Company representing the American Liberal Congress should be organized, and that both a weekly and monthly organ be established by the adoption of *Unity* and the *Non-Sectarian* as such organs subject to such change of name and editorial management as may be determined upon.

Resolved, That a special committee consisting of Messrs. Thomas, Alcott, Stolz, Eberhart, Gould and Mrs. Solomon be appointed with full power to carry out the provisions of the foregoing resolution.

Resolved, That in case the organization of such a Publishing Company is not yet found practicable, *Unity* and the *Non-Sectarian* shall be adopted as the organs of this Congress, under the editorial management to be named by the committee already appointed.

The resolutions were designedly left open for further consultation with the Unity Publishing Company and the editors and proprietors of the publications in question. At a late hour the committee adjourned and dined together, where informally the above interests were further discussed.

JENKIN LLOYD JONES,
General Secretary.

Report of Directors of the Western Unitarian Conference.

A meeting of the board of directors of the Western Unitarian Conference was held at headquarters Jan. 28, 1895, at 2:30 P. M. There were present Messrs. Shorey, Blake, Hosmer, Fenn and Gould and Miss Bartlett.

The minutes of the last meeting were read and approved. A letter from the treasurer was also read and ordered to be placed on file. A letter from Rev. S. M. Crothers resigning his position on the board was read and placed on file, and his resignation was accepted. A letter from Rev. T. G. Milsted was read, resigning his position on the board; it was placed on file and his resignation was accepted. A letter from Mrs. Learned, resigning her position on the board, was read and placed on file, and her resignation was accepted.

A letter was read from the secretary of the National Conference to the secretary of the Western Unitarian Conference, regarding the feasibility of holding the next session of the National Conference in Chicago. It was moved and voted that the sense of this board is that the National Conference will be an exceedingly welcome and desirable presence here in Chicago at its next meeting; and that the board instructs its secretary to invite a meeting of the ministers in Chicago, together with himself and the western superintendent of the American Unitarian Association, to

consider this suggestion and take action upon it. It was also voted that the secretary request each of the Chicago ministers to get the sense of his church regarding the meeting of the National Conference here the coming fall, and invite the ministers to meet at the headquarters on Tuesday, Feb. 5, at 1:30 P. M.

It was voted that our Western Unitarian anniversaries be held in Chicago. It was also voted that a committee of five on program be named, of which the secretary and Mr. Blake should be two members. The other members appointed were Mr. Hosmer, Mrs. Woolley and Miss Gordon.

The question of the lease of our headquarters came up for discussion, but no vote was taken on the matter. A. W. GOULD,
Secretary.

Danville, Ill.

This city of ten or twelve thousand inhabitants is desirous of having some of our liberal lectures, with the hopes that enough interest may be aroused to justify the starting of a liberal church; and Dr. Thomas has promised to visit them at an early date.

Freeport, Ill.

We had another well-attended service here last Sunday afternoon, Jan. 27th. The subject of the discourse was, "The Universal Interpretation of the Elements of Religion." The object of the theme was to show the substantial unity of all faiths. The four great fundamental realities, and verities of all are, as the scholars have shown us, one and the same. The recognition of Deity, of the moral law as obligatory, of duty as imperative and of a life to follow this one, constitute their common core. If any of these religions, therefore, has been revealed, all have been revealed.

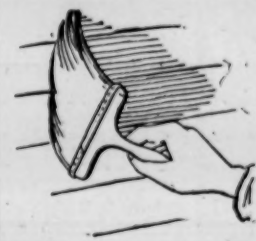
It is one of the pleasant experiences of this work, so far, to hear the many thankful expressions for the relief and gratification brought by the nobler and truer theory of the religious life. It is like the opening of prison doors to those who listen to the broader and freer thoughts. It is like rain and dew from the sky in a thirsty land.

Baptists, Methodists, Presbyterians, Unitarians, Unitarians, Reformed Jews, Independents and others attend the meetings. It has been made apparent to me in a striking way how the old churches here are honey-combed more than they know with unrest and dissatisfaction. The old theology of the creeds has lost its hold on many minds among members and is wholly out of date. Some of the orthodox ministers here to whom I have listened are taking off the top rails from the church fences as fast as they dare. Their only restraint seems to be the possible fright in conservative pews. It is very amusing to

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see them venture a thought for a moment out in the larger religious world, and then as quickly dart back under the cover of a narrower one, as a church-mouse would into a shadow during service.

I find many minds that sigh for the larger religious ideas and hearts that ache because of the bondage of membership in the old churches. The thralldom of these connections, when faith is once dead, is indescribable, and can only be appreciated by those to whom the trying experiences are freely confessed. This is one of the tragedies of the inner life of the multitudes today. To such our Liberal Congress will prove a welcome emancipator.

A. N. ALCOTT.

Goodland, Ind.

In answer to a call from this place two of our liberal lectures have already been delivered, here by Mr. Underwood and Mr. Jones; and Mr. White will speak Feb. 6. The public interest has been so aroused that people wish to form some sort of a permanent liberal organization and have invited Mr. Gould to visit the town for that purpose.

Grand Rapids, Mich.

On a recent Sunday, Unity church joined in a union service with the Universalists in All Souls Church, the latter church inviting the Unitarian preacher to occupy their pulpit and the Unitarian people to share their pews. On the following Sunday their pulpit was filled by another Unitarian, Rev. B. R. Bulkley, of Chicago.

Kenosha, Wis.

Rev. H. T. Secrist, of Milwaukee, who has preached here occasionally, is arranging a Missionary meeting to be held February 28 and March 1.

Olsburg, Kan.

The unique "Van Mission," the evangel on wheels which Mr. W. Bland is carrying through this state, with talks and printed tracts, and original cyclostyled tracts and camera obscure accompaniment, was at latest report located at Olsburg, whose people Mr. Bland is trying to lead to "Liberal Christianity." Any help in the way of liberal papers, tracts, books, or other assistance, will be most welcome.

Upland, Ind.

This little place is eager to secure some of our liberal lecturers; and when one of them visited it lately, he was allowed to speak in the Methodist church to a full house. One of the citizens here owns a church that was built for Universalist services, but is now standing empty and unused. He and the other liberals of the place would be glad to see it occupied for liberal services as often as possible.

Vineland, N. J.

Rev. Watari Kitashima, the Unitarian minister of this place, has lectured in various places in the east and has won the cordial commendation of such persons as Prof. C. C. Everett, Mrs. Mary A. Livermore, Dr. E. L. Rexford, and Rev. W. R. Alger. His subjects are: (1) The Chinese and Japanese War; (2) Life in Japan; (3) Religion of Japan; and a course of six lectures on Oriental Religions. He intends to come west in March and would be glad to speak in any of our churches.

G.

Correspondence

What the Church Has Done For Labor.

EDITOR UNITY: Prof. Henry S. Nash, of Cambridge, delivered a lecture recently in Boston on "What the Church of the First Ten Centuries did for Labor"; the conclusion of which was, that "the principles of liberty, equality and fraternity were found exemplified in the Catholic monasteries, and that the

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next thing for the world was the application of these principles."

It seems as if the story of the last ten centuries would hardly justify a statement so broad. I can imagine, how, centuries hence, a churchman might, by a course of reasoning similar to that of Prof. Nash, credit the church with being the chief promoter of labor's interests in this eventful nineteenth century. If it be said that the ascendancy of the church in the world's affairs was more marked in former times, it is also true that its teachings were of a character that tended to cancel the good effects of the influence it did exert; such as, the fall of man, that labor is a curse, morality worthless, reason dangerous, salvation a gift, heaven a vacuum, and eternal damnation the portion of those who reject these dogmas.

Prof. Nash took a somewhat liberal view of history, in granting that the higher ideal was found in the tale of three cities, Athens, Rome and Jerusalem, which stood respectively for culture, law and reform; but in the development of his theme, these strands were last in the one conception of God, of Jewish or Christian origin, and which in a purified and rationalized form was made to stand for "the Church." The idea of God that prevails in any age, is assumed to be the indicator by which to read the character of that age; and the superiority of the Christian over the heathen deity, was argued at length, but without, as it seemed to me, making sufficient allowance for the manner in which this idea was conceived and enforced by the church. And too little notice was taken of the new elements contributed by the Northern and Teutonic races to the stream of tendency that shaped the world's destiny, and found its articulation in the formula of "liberty, equality and fraternity."

Luther made war on the church in the fifteenth century, while retaining the body of its dogma. But he formed an alliance with the princes of Germany against the uprisings of the peasantry, the beginning of the labor struggle of modern times. And later, the conspiracy of priest and noble against the rights of man was made known through the French Revolution.

And throughout Europe up to the present time, throne and altar have made common cause against the people, and are now seeking by every means in their power to circumvent the political, and more especially the industrial emancipation of the masses. In England the pioneers of the co-operative movement were "infidels." The Factory and Corn Law agitations were not initiated by the church. Trades-Unionism was the people's own work, and the municipal socialism into which it is developing received its impulse from the socialist propaganda.

Can the American Revolution, which was in the interest of labor certainly, be credited in any special sense to the influence of the church, or to the idea of God which it held at the time?

And what of the emancipation of the slaves nearly a century later? Are there any greater names in American history, than those of Jefferson, Franklin, Washington, Paine, Garrison and Lincoln? What was their relation to the church?

What is the attitude of the church at this day toward the labor movement? If Aristotle looked upon the working man as a mere tool and pitied him, and Plato held that the mudsills of society were necessary to its superstructure, how far did they differ from the clergy or the ruling class of modern civilization?

Our idea of God may be an advance on that of "heathen philosophers," but how much in advance, and how far is the church

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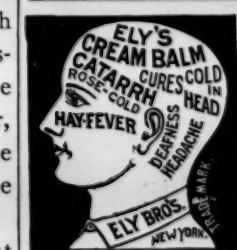
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an exponent of that idea? It would seem that either the God idea is not so potent a factor in reform, or the church is not the custodian of that idea.

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What They Say about "Unity."

Lewis G. Janes, Ph. D., President of the Brooklyn Ethical Association, writes:

Herewith my check for renewal. Would that I could add three 000's to the figure, and give it all to your good work! It is a pity that the long pocket and the good will do not oftener travel in company. With best wishes for the good year, and cordial sympathy with UNITY's broad platform. I am faithfully yours.

An old friend in Nassau, Ia.:

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A distinguished Universalist minister writes:

I shall be very glad indeed to have UNITY circulate in this point, for it needs a good, live paper—one that won't denounce the opinions of the Unitarians, as the *Universalist* feels called upon to do (see its issue for this week—editorial). Our "denominational press" makes me very tired.

The Mayor of an Illinois town writes:

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The Study Table

THE ANNALS OF THE AMERICAN ACADEMY OF POLITICAL AND SOCIAL SCIENCE has in its January number begun a new department, "Sociological Notes," edited by S. M. Lindsey, one feature of which is a "Current Bibliography," to which two pages are given in the current number. The notes occupy twelve pages in all, and go far to make this admirable publication as valuable to the practical worker as it is to the scientific student. Mr. Lindsey also contributes a few words on "Sociological Field Notes" to another department of the magazine. Prof. Patten continues the discussion of "The Relation of Economics to Sociology," and presents a long paper on "Economics in Elementary Schools." Trusts are briefly discussed by F. H. Cooke and Jerome Dowd. D. I. Green reviews at length Wieser's "Natural Value"; H. W. Williams writes of "Money and Bank Credits in the United States"; Duc de Noailles, of "How to Save Bimetallism"; and Edward Porritt, on the "Break-up of the English Party System." There are the usual book reviews and personal notes, and L. I. Rowe's "Notes on Municipal Government" (another new department) touch briefly on Philadelphia, Chicago, Boston, Omaha, Chattanooga, London and Berlin. The *Annals* deserves a wide circulation.

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Mr. Lafcadio Hearn, in his paper, At Hakata, in the October *Atlantic*, speaks of the bronze mirrors of Japan, and the fate of some of them:—

I am in Hakata, the town of the Girdle-Weavers, which is a very tall town, with fantastic narrow ways full of amazing colors; and I halt in the Street-of-Prayer-to-the-Gods because there is an enormous head of bronze, the head of a Buddha, smiling at me through a gateway. The gateway is of a temple of the Jōdō sect; and the head is beautiful.

But there is only the head. What supports it above the pavement of the court is hidden by thousands of metal mirrors heaped up to the chin of the great dreamy face. A placard beside the gateway explains the problem. The mirrors are contributions by women to a colossal seated figure of Buddha, to be thirty-five feet high, including the huge lotus on which it is to be enthroned. And the whole



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is to be made of bronze mirrors. Hundreds have been already used to cast the head; myriads will be needed to finish the work. Who can venture to assert, in presence of such an exhibition, that Buddhism is passing away?

Yet I cannot feel delighted at this display, which, although gratifying the artistic sense with the promise of a noble statue, shocks it still more by ocular evidence of the immense destruction that the project involves. For Japanese metal mirrors (now being superseded by atrocious cheap looking-glasses of western manufacture) well deserve to be called things of beauty. Nobody unfamiliar with their gracious shapes can know the charm of the Oriental comparison of the moon to a mirror. One side only is polished. The other is adorned with designs in relief: trees or flowers, birds or animals or insects, landscapes, legends, symbols of good fortune, figures of gods. Such are even the commonest mirrors. But there are many kinds; and some among them are very wonderful, which we call "magic mirrors," because, when the reflection of one is thrown upon a screen or wall, you can see, in the disk of light, luminous images of the designs upon the back.

Whether there be any magic mirrors in that heap of bronze ex-votos I cannot tell; but there certainly are many beautiful things. And there is no little pathos in the spectacle of all that wonderful quaint work thus cast away, and destined soon to vanish utterly. Probably within another decade the making of mirrors of silver and mirrors of bronze will have ceased forever. Seekers for them will then hear, with something more than regret, the story of the fate of these.

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AT ALL SOULS CHURCH, the pastor, Jenkin Lloyd Jones, will preach at 11 A. M., on "Abraham Lincoln as Commander in Chief." Sunday school at 9:30. Young Men's Extension at 9:45. Prof. Moulton's University Extension Lecture on "Sacred Wisdom: From the Optimist Standpoint," at 8 P. M.

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